The Bombay Guardian.

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WEEKLY REVIEW.

—We regret much to hear that Mr. and Mrs. Beard, or, to speak after their own manner, Elkanah and Irena Beard, of the denomination of Friends, who came from America about two years ago to carry on Mission work in India, are obliged to return on account of failure of health. They were at first at Benares and have been latterly at Jubbulpore. The *Friend* publishes letters from them expressive of their great sorrow in being obliged to leave the work. We learn from these letters that Rachel Metcalfe remains in India, the only representative of her denomination engaged in Mission work here.

—The work of the Bombay Medical Mission is proceeding most successfully under the superintendence of Dr. Webb. A large number of patients attend daily at the Dispensary, and the other branches of the work are carefully looked after. We understand that the funds of the Mission are at rather a low ebb.

—We are happy to mention the return from England of the Rev. J. V. S. Taylor, of the Irish Presbyterian Guzerat Mission, in improved health.

—The Candidates for Matriculation in the Bombay University have been more successful this year than in 1869 and 1870. In each of those years 142 passed; this year 237. They came from fifty different institutions in all parts of the Presidency. The Free General Assembly's Institution, Bombay, passed 4; the General Assembly's, 4; St. Mary's, 22; the Mission school at Hydrabad, 1; at Ahmedabad, 3; at Poona, 3; at Sharanpoor, 1; Poona Mission Institution, 6; Scottish Education Society's School, 2; Bishop's High School, Poona, 1; Diocesan High School, 2; Money Institution, 2.

—We have been favoured with a copy of the "Oriental Press Sheet Almanac for 1872," giving at a glance a great deal of information concerning the expected year, Postal rates and rules, mercantile firms, and the like. It is just the thing for an office.

We received by the last Mail a copy of a little work entitled "Bringing in Sheaves, a Record of Evangelistic labours in the United States, from the Atlantic to the Pacific, by Rev. A. B. Earle." Mr. Earle has been one of the most successful evangelists of modern times. We have read the work with much interest, and, without further preface, present our readers here with a number of extracts.

"An incident in my own experience, some twenty years ago, taught me a lesson I shall never forget. I commenced a series of meetings in a town in New York, with the Congregational and Baptist churches united. I thought myself fully prepared for the work, and entered into it looking for immediate and large results.

My first aim was to preach so as to lead the churches nearer to Christ. Accordingly I prepared five sermons for Christians, as clear and pointed as I knew how to make them. The first four had no apparent effect. I wondered at it. The fifth was prepared with a scorpion in the lash; it was a severe one, and the last harsh sermon I have preached, and the last I ever expect to preach; but this too was powerless.

I then went to my closet, and there on my knees asked Jesus what could be the difficulty with those Christians. It did not enter my mind that the trouble could be anywhere else than among them. I had preached with tears in my eyes, and been anxious to see a revival, and had no thought but that the preacher was in a right state. But there in my closet God revealed to me my own heart, showing me that the difficulty was with myself, and not with the church; I found myself as cold as those I was trying to benefit. My tears, even in the pulpit, had been like water running from the top of a cake of ice when the warm rays of the sun are falling upon its surface, but which becomes hard and cold again as soon as the sun goes down.

I told the Congregational pastor of what I had discovered, and asked him the condition of his own heart. He frankly confessed that he was in the same state as myself. We prayed together several times. I felt that I could not live in that state and accomplish much. Accordingly I went home and shut myself in my room, resolved to spend the night in prayer, if necessary. Oh the struggle of that night! Hour after hour I wrestled alone with God. My heart had been full of coldness, and I not aware of it. No wonder the churches had not come up to the work! I renewedly and repeatedly gave myself to the Saviour, determined not to let the angel depart until my heart was filled and melted with the love of Jesus. Towards morning the victory came. The ice was all broken, melted, and carried away; the warmth and glow of my 'first love' filled my heart; the current of feeling was changed and deepened; the joy of salvation was restored.

In the morning I went out, took the unconverted by the hand, and said the same things as on days previous; but now they were melted to tears over their sin and danger.

I prepared and preached another sermon to the churches—no lash, nothing harsh about it. They broke down, confessed their own need of a special preparation of heart, and gave themselves anew to the work, which from that hour went forward rapidly and successfully.

Thus I learned the necessity of having my heart filled with the love of Christ, if I would see the salvation of the Lord follow my labours. Since then I have spoken kindly of ministers who do not see the conversions for which they labour. Yet I am convinced, and more and more every year, that generally the fault is in the minister's own heart,—coldness, growing out of the absence of the joy of salvation." (pp. 32-34.)

"We were in the midst of an interesting series of meetings in Oneonta, New York. Among those attending from no promising motives was Mr. Olin, a lawyer of marked ability and influence in the town.

One evening, at the close of the sermon, when an opportunity was given for remarks, Mr. Olin rose, and, in a bold and defiant tone, said, 'Mr. Earle, I have heard you speak repeatedly in these meetings of the "power of prayer," and I don't believe a word of it; but if you want to try a hard case, take me.' I said, 'Mr. Olin, if you will come to the front seat, we will pray for you now.' He replied, 'I will do nothing of the kind; but if you have "power in prayer," try it on me.'

Before closing the meeting, I requested all who were willing to go to their closets at a given hour, and pray earnestly for Mr. Olin; and I requested him to remember at that hour that we were praying for him.

The second or third evening after this, Mr. Olin rose in our meeting, and urged us to pray for him. I asked him if he would come forward and let us pray with him. He said, 'Yes, anywhere, if God will only have mercy on so great a sinner.' In a few days he was a rejoicing Christian, and soon after he sold his law books, and became a preacher of the gospel. He is now a presiding elder in the Methodist church." (p. 37.)

"A teacher in one of the colleges in New York was at his home for a vacation, where I was holding a series of meetings, and as the interest in them increased became anxious about his soul; but believing that God would as readily receive him in secret as if he made his feelings known, he decided to let no one know of his anxiety until he was sure his sins had been forgiven.

No matter who spoke to him about his soul, he was determined to manifest no unusual concern about the future. Holding to this decision, he prayed and wrestled for weeks, but found no peace.

It was not necessary to let people know of his desire, in order that he might be converted to God; but it was necessary that he should be *willing* to let them know.

He returned to the college at the commencement of the term, still desiring to become a Christian, but determined that no one should know of his feelings until he had found the Saviour. He was ready to do anything else—to part with every sin, and consecrate all to Christ; seemed in earnest, and really to desire to be a child of God.

He wondered why one so sincere, so anxious, could find no peace. He knew of no reason for doubting Christ's ability and willingness to save him, and believed. He would do it as readily without any public demonstration as with. Jesus had said, 'Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.'

He saw no necessity for making his feelings public until he was sure of his adoption into the family of Christ; for he might fail, he thought, and then would always regret that he had spoken of his desire.

Here he discovered the difficulty—he had made a condition: No one should know he wanted to be a Christian until he was sure himself that he was one. Thus, hardly knowing it himself, he had been limiting God by marking out one path in which he was not willing God should lead him.

Sitting alone in his study one evening, and wondering why he was unable to enter into the 'way of life,' the thought occurred to him that the trouble might be in his unwillingness to ask any one to pray for him; and at once he said, 'I will give up my way, and go now and ask one of the professors to pray for me.' He left his room for this purpose, having given up all conditions, and feeling willing to follow wherever God might lead; but before he had reached the foot of the stairs he received evidence of sins forgiven. All that had seemed so dark a few minutes before was now bright; and what had seemed so strange through those long weeks was now made plain. Happy in the Lord, he returned to his room without seeing any Christian, or asking any one to pray for him; thus showing that there was no virtue in the particular act, but in being willing to perform it."

"The presiding judge of a district in which I once held a meeting became deeply convicted of sin, and privately asked Christians to pray for him, but through pride and prejudice he had become very much opposed to kneeling at a Methodist altar; the meetings in that place were held in a Methodist church.

He attended the meetings, but usually sat in the back part of the house. Once or twice he rose for prayer, but would not go to the altar for prayer. He asked one of the ministers if he could not be converted without kneeling at a Methodist altar, and of course was told he could. Still he found no peace, although he sought it carefully with tears.

So deeply did he feel his sins, that he sent out at midnight for a minister he knew to pray with and for him; and they both prayed earnestly, the judge knowing Jesus could, and believing he would, receive him without his going to the altar; that the place he occupied made no difference. That this was true, the result showed; but it also showed that he could not be accepted by Christ until he was *willing* to go to that despised altar.

At that midnight hour, while the pastor and judge were pleading for the salvation of the latter, he seemed to throw himself upon the Saviour, saying, 'Jesus, take me just as I am.' In the judgment of the pastor he found the sought-for peace.

The next day two of the pastors came to me and said, 'We think the judge is converted, and will let the congregation know it this evening, if you give him an opportunity.' I said I would give him a good opportunity to speak; but was sure he was not converted, and could not be until he was willing to kneel at a Methodist altar.

In the evening, after the sermon, I said, 'If there is one present who thinks God has forgiven his sins, we would like to hear that one speak a few words.' All eyes were turned towards the judge; but he had nothing to say. We then bowed in prayer, the judge kneeling in the aisle, and praying for himself as a lost sinner—this time giving up all, and feeling willing to go even to the spot to which he had so often refused to go.

After this season of prayer he arose, and turning to me, said, 'Mr. Earle, I am now willing to go anywhere. I have found Jesus precious. I am willing to kneel at a Methodist altar, or do anything Christ wishes.' I replied, 'We do not want you at this altar if your will is given up; it was only necessary that you be willing to kneel here.'

He then gave clear testimony before all that he had found no peace until he was willing to go to that altar; but the moment he yielded his will he found peace, without actually going there.

This case, like the others related in this chapter, shows the necessity of a full surrender of the will before conversion, and also all the importance that can be attached to 'measures.'

Many anxious persons suppose they have given up all until the will is tested by some simple thing which has no virtue in itself, but shows whether the individual is in complete submission to God or not.

I think it is well sometimes to ask the inquirers to meet Christians in another room, to stop after meeting for conversation, or something of the kind, without adopting any set of measures; let the occasion and circumstances suggest their own measures or none at all, according to the judgment of the person conducting the services.

I find measures, as they are called, that seem very objectionable in a time of coldness in religion, are looked at quite differently by the same persons, when the heart is weighed down with earnest desire for the salvation of souls." (pp. 49—52.)

THE Week of Prayer observed at the beginning of the year will, next year, be observed in the week from January 7th to 14th, commencing with the first Sunday of the year. We hope next week, or the following, to announce the arrangements made for Bombay. In the paper issued by the Evangelical Alliance the following topics are indicated.

Sunday, January 7.—SERMONS: Subject:—The Faith once delivered to the Saints, a universal and everlasting bond of union in the Christian Church. The duty of its defence and extension binding on all believers.

Monday, January 9.—THANKSGIVING:—God's "unspeakable gifts"; for Mercies personal and relative; for National Mercies; for the maintenance and restoration of Peace and for preservation from Famine, and other National Calamities; for Mercies to the Christian Church; for the progress of Christ's Kingdom, and the usefulness of the Christian Ministry.

Tuesday, January 9.—HUMILIATION:—for personal and national sins, weakness of faith, disobedience and worldliness in the Church. Acknowledgement of Divine Judgments, confession of unfaithfulness, and prayer for the Revival of Religion as in past time.

Wednesday, January 10.—PRAYER (intercessory):—for families; for the sons and daughters of Christian parents at home and in other lands; also for those at school, at colleges and universities; and for all entering upon commercial or professional duties; for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both to Parents and Children.

Thursday, January 11.—PRAYER (intercessory):—for Kings and all in authority; for Nations, especially those recently visited with the calamities of war; for the prevalence of peace in the counsels of Statesmen; for righteousness, harmony and good will among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday, January 12.—PRAYER (intercessory):—for the Christian Church; for Bishops, Presbyters, Pastors, and Missionaries; for translators of the Holy Scriptures into various tongues; for Office-bearers, and for Committees, Societies, and Authors engaged in Christian work.

Saturday, January 13.—PRAYER:—for a larger outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and the union of believers in prayer and effort for God's Glory.

Sunday, January 14.—SERMONS:—"Thy Kingdom come, Thy will be done on earth as it is done in heaven."—MATT. vi. 10.

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THE FRUIT OF THE SPIRIT.—IX. TEMPERANCE.

The word here rendered temperance, means primarily 'internal government,' and may well be rendered by the word 'self-mastery.' It has reference to a subordination of the appetites, inclinations, habits, functions to the will of God. There are indulgences of our natural appetites and inclinations that are excessive and war against the soul; they militate against our growth in grace and against that supremacy of the Spirit which Christ insists upon. Men that are not concerned to be holy and Christlike and fruitful, whose chief concern is to pass muster with the society to which they belong, are unaware of the war waged by their appetites against their spiritual interests; they do not dream that there is anything excessive in their indulgence of their appetites; but let these men once be brought under the power of full Gospel truth, and be aroused to great concern for the safety of their souls, they will be made aware that there is this and that in those indulgences which really obstruct their progress, and perhaps they will be surprised at the amount of effort which will be required in order to bring them under. The solemn admonition addressed by our Lord to his disciples, 'Watch,' has reference specially to this undue indulgence of appetite. 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares.' The *heart* may be overcharged with undue indulgence in eating and drinking, and with undue thought about the pleasures of appetite. Many think it enough to seek deliverance from overt and indubitable sin; but whatever wars against the soul's highest interests, indisposing us for the work committed to us, for prayer, for Scripture-reading, for religious converse, for visiting the fatherless and widows, &c., is to be regarded as sin, and stedfastly resisted. Paul laboured to keep his body under; he considered it a matter of vital importance, that all his appetites should be subordinate to the Spirit; he felt that there was great danger of their usurping a place and influence that did not lawfully belong to them, and that he needed to address himself zealously to the work of keeping them under, lest they should hinder his successful running of the race and render him a castaway. If Paul, the apostle of the Gentiles, had a nature that could not be trusted in these matters, how reasonable would it be for many of us to feel the need of watching against our natures, and see to it constantly that our appetites and affections are not clogging us in the race we have to run. God keeps his believing people unto the glory which is prepared for them, but how does he keep them? He keeps them by faith. And what is this faith by which they are kept? It is such an apprehension of the blessedness and excellency of the Saviour's will, that it seems a small matter to cut off a right hand or pluck out a right eye rather than fail to do His will. Faith stirs us up to the most diligent solicitude to find out everything that tends to hinder our progress in the heavenly race. There is an enjoyment of the temporal benefits and amenities of this life, that is legitimate and perfectly consistent with an entire consecration of every thing to Christ; but it will not do for us to take for granted, without a whole-hearted search, that our enjoyment is of this character; and a whole-hearted search means a thorough willingness to give up and forego all these temporal blessings. When the Spirit of God leads us to present our body a living sacrifice, holy and acceptable, he leads us to give up everything, even our lawful enjoyments, all pleasures of appetite; there comes a moment when everything is in the hand of Christ and we are without a single blessing of any kind, without so much as a claim to a crust of bread; then we receive from Christ whatever we need, upon a distinct understanding that it shall be given back whenever it tends to hinder our greater usefulness. The question whether a thing is generally lawful, is not the question before us; the question is, whether shall I, by allowing myself in this or by denying myself of it, best serve the Lord Jesus Christ. Thus a thing may be allowable at one time and at one place; and a few months after, in new circumstances, that very thing may be disallowed by your Christian conscience. The law written in the believer's conscience, is: Seek the advantage of others before your own; in honour prefer one another. What harm does a glass of wine do me? Why should it in the slightest degree affect my peace? Surely it savours of morbidness to be fancying that I could serve Christ better by foregoing the use of it? The Spirit of Christ is not trammelled by such crotchets as these. But suppose I should find that the servant who pours out the wine for me should be led by my example to indulge in stimulants, and not having the same happy power of self-control that I have, should gradually be betrayed into a habit of drunkenness, shall I be altogether blameless? Paul evidently thought otherwise when he said that he would drink no wine while the world stood, rather than make his brother to offend. This is just an example, to show the importance of not taking for granted that the things to which we have been accustomed may legitimately be continued. I might go to the theatre or opera or ball-room without receiving any harm; but the question for the believer is, what is the tendency of such amusements upon those who frequent them, upon those who carry them on, upon the public generally. Do they help on the cause of Christ? Or do they hinder it? Or have they no influence one way or the other?

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This question must be settled by the believer before he can allow himself in such things; and it must be settled when he is in intimate communion with Christ, and duly feels the value of eternal things. My right hand was a good gift of God to me, and has been kindly preserved to me, to this hour, and it would seem a shocking thing to sacrifice such a useful member; it may not be easy to conceive of a case in which a man would be better enabled to follow Christ by cutting off his right hand; but if such a case would occur, or if by the sacrifice of any thing as dear as a right hand, some loved companionship for instance, I should be better fitted for Christ's service, the duty of the believer is plain; his faith, the very faith by which he is saved, will bid him make the sacrifice. How important is it that we should get into that state of consecration in which we shall see clearly and without bias, what is allowed and what disallowed by the Lord, and shall find grace to give up all that wars against the highest interests of the soul. 'I beseech you, brethren, by the mercies of God,' not by His severity, His justice, His holiness, but by His mercies, 'that ye present your bodies a living sacrifice, holy and acceptable, which is your reasonable service.'

THE WAY OF SALVATION.

To every man who has not an abiding assurance that he is pardoned and accepted of God, the question What shall I do to be saved, is of supreme importance, and should be attended to and disposed of before all other questions and considerations. Till a man has a well-grounded assurance that his sins are blotted out, that Christ is his Saviour and Intercessor, and that the Spirit of God is leading him, he is certainly not prepared for the business of life, and incompetent to fulfil the ends for which he was created and placed in this world. Yet every other question takes precedence of this, and many go through life without once coming to God for the settlement of this question.

The answer to the question is a very simple one. Believe on the Lord Jesus Christ and thou shalt be saved. But a careful study of the Gospels will show that this means a great deal more than it at first seems to mean. We are told in John ii. that many of the Jews in Jerusalem believed on Jesus, seeing his miracles; but he did not commit (trust) himself to them, knowing what was in man. The faith that saves then, is a faith that meets with a corresponding confidingness on the part of Christ. There was something in these imperfect believers, known to Christ and not to themselves, which hindered them from really receiving Christ as their Saviour.

Our readers remember the account of the interesting rich young ruler, so moral in deportment, so amiable even in the eyes of Jesus, who nevertheless felt such a solicitude for the salvation of his soul that he came running to Jesus and fell before him on his knees, asking, What good thing shall I do that I may have eternal life? We know from the teaching of our Lord that it would be a correct answer to this question, if one said, Believe on the Lord Jesus Christ, and thou shalt be saved. Let us suppose that Jesus had replied in these words; the young man would naturally have said, Believe! of course I believe; if I had not believed would I have come and prostrated myself before thee and submitted my case to thee, waiting for thy decision? And he would have gone away under the persuasion that he had found salvation. But our Lord said to him, Sell all thou hast and give to the poor, and come, follow me; thou shalt have treasure in heaven. From this it appears that saving faith in Christ means the taking of him to be the Director of our life, the one by whose will we are to be guided, who is to dispose of us and of all that belongs to us as seems good to him. The rich young ruler was to believe in Christ as his all-sufficiency for time and for eternity, who would supply all his need, in whom infinite love and wisdom and power combined would secure the working together of all things for his good. The man who found a treasure hid in a field hastened to sell all that he had and buy that field because he saw plainly that the treasure there hidden was incomparably more valuable than all he possessed. True faith in the Lord Jesus would have enabled this young ruler to see the same thing; his wealth would have seemed insignificant to him in comparison with the blessedness of poverty with Christ; his position would have seemed of no consequence compared with the influence belonging to a follower of Christ. Elsewhere, our Lord sets forth the same great truth by the words, Except a man forsake all that he hath he cannot be my disciple; he that loveth father or mother more than me is not worthy of me; he that loseth his life for my sake shall find it.

In view of these and similar plain statements of the New Testament, we see the propriety and importance of a point very much insisted upon by the Rev. Wm. Taylor, viz., unreserved and unconditional submission on the part of the seeker. We often hear him saying to the seeker: Be sure that there is no reservation on your part; no conditions, no stipulations, no exceptions; that you yield yourself to the Lord to be and to do just what shall please him, looking to him to give you the strength and manifold help that shall be needed; and when the Lord sees that you make this unconditional, unreserved submission, He will meet you with his pardoning grace and you shall know that your sins are forgiven and that you are an heir of God. Under this teaching, great discoveries are made by seekers, even by those who have long believed themselves Christians; they find that they have allowed themselves in things now seen to be condemnable; that they have made some reservations; that they have said to the Lord, 'I will do any thing thou wilt, only if thou shouldst will this or that I could not do it; I will yield all to thee, only if thou shouldst demand this or that of me I could not yield it.' Many now see that they have hitherto had an unreal, ungrounded peace; they have never had any assurance of their acceptance, any of that strong realization of Christ's love to them individually, so prominently exhibited in the New Testament as the believer's privilege, for the reason, now seen, that they have not been fully consecrated, have not made a full and unconditional surrender to Christ, and put every thing into his hand. The discovery of course is painful, and some find themselves engaged in a more or less protracted struggle; but day by day several come forth to testify that they have found the pearl of great price, and verified the Scripture which saith, Ye shall seek me and find me when ye shall search for me *with all your heart.*

And some Christian workers see now that they have made a mistake in overlooking this great point, and have been too ready to minister premature comfort to the penitent. Mr. Taylor warns Christians against undertaking to solve the question of another's acceptance for him; he never does it himself; he teaches him that it is the Lord's prerogative to speak peace to the soul. As many as received Him to them gave he power to become the sons of God; a passage explained by Rom. viii. 15: Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit that gives liberty is the Spirit of truth, and gives liberty by means of the truth. Too many seek in their penitence, in the depth of their feeling, in their resolutions, a ground for faith, evidence that they are accepted. But God has engaged to send forth the Spirit in the heart of one who truly believes, saying, Abba, Father, and witnessing, with his spirit, that he is the child of God. He that believeth hath the witness in himself. "We know that we are the children of God, by his Spirit whom he hath given us."

REVIVAL MEASURES.

When men who hear the Gospel are awakened to feel the importance of salvation, and to realize their personal need of it, it is most desirable that their state of mind should be made known to those who can help them and sympathize with them, pray for them and instruct them. In too many instances they go away saying nothing, meaning perhaps to seek the Lord in their chambers; but before they reach their chambers, they find themselves in the society of those who care for none of these things; the broken ice of their ordinary associations forms again, and the truth that impressed them so powerfully seems a much less important thing than it did. We can hardly doubt then that any measures calculated to bring the awakened to the knowledge of Christians, and secure for them their prayerful interest, will be approved by the Spirit that is the author of such awakening. It is true, that we have not been accustomed in our meetings to call upon those who have been awakened by the word to stand up, or in some other way make known the fact; but neither have we been accustomed to see anything marked in the way of conversion. What we have been accustomed to is apathy, death, worldliness, formality, selfishness. Christians that are really concerned for the salvation of sinners, will hardly insist upon the inviolability of their conventional rules. There is a vast difference between religion and religiousness, and what the Holy Spirit is concerned about is the former. The word religion means the re-binding of the soul to God; and when we consider that this involves the bursting of a multitude of mighty trammels by which the world, even the Christian world, binds her subjects, it is evident that this transference is not to be always effected softly, noiselessly, gently. The first sermon preached after the Holy Ghost was sent down from heaven called forth the cries and exclamations of a great multitude anxious to know how they might be saved; and if we will think of the work done that day by the 120 men and women in guiding the 3,000 to Christ, we will easily perceive that the decorum of our churches had to be laid aside. Paul, in writing to the Corinthians, depicts with undisguised pleasure

the following scene, which would startle from their propriety many of our worshipping assemblies: "If all prophesy and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth." The Pharisees of Jerusalem were not accustomed to see men carrying their beds through the streets on the Sabbath-day, and were quite shocked that Jesus should have encouraged such a thing by healing a poor palsy-stricken creature on that day! Their own rule seemed to them of vastly greater importance than the healing of a bed-ridden fellow-creature. Well, we are in danger of sliding into such overweening attachment to our own religious ways, with peril of overlooking the gain that may come to immortal souls. Before we object to measures that aim to bring the awakened to the knowledge and sympathy and help of Christians, let us inquire how far the measures to which we are accustomed in our churches have the sanction of Scripture. The apostolic churches were organized with a view to the largest manifestation of the Spirit, and there was liberty for the exercise of spiritual gifts by many others beside the pastor. Our one-man ministry was a thing unknown to the apostolic churches. The servants of the Lord Jesus have no authority from him to insist upon any forms or measures or methods or usages, the importance of which cannot be shown from the Scriptures, nor to denounce in others the use of methods upon which the Holy Ghost has set the seal of his approval in the conversion of sinners and the establishment of Christians in grace.

The word of God is now taking effect in the midst of us in a way that we have never before witnessed; many are deeply convinced of sin, and are earnestly seeking the Saviour; many Christians are convinced that they have been living miserably below their privileges, and with a most defective sense of the claims of Christ upon them, and are seeking with their whole heart forgiveness for their past lukewarmness, an assurance of their acceptance with God, with entire consecration to the Redeemer, that they may be his witnesses before men; a number are rejoicing in a new life, in a personal, present, all-sufficient Saviour: are we not entitled to speak of this as a Revival? God is now, we believe, answering the prayers of many years, and we earnestly and affectionately beg our Christian brethren of different denominations not to allow themselves to be separated from this work of grace by preconceptions, prejudices, unworthy suspicions, and the like. The apostles were spoken of as men who had turned the world upside down. The world never needed turning upside down more than at present; and such an operation can hardly be accomplished with kid gloves, or without a good deal of crashing and dust.

WHAT IS TRUTH?

Who had been brought up with Herod the tetrarch. (Acts xiii. 1.) This distinction would have designated him as a person likely to be useful in carrying the Gospel to the Gentiles. Herod Antipas, probably here meant, had been brought up in Rome. But the Lord sees not as men see.

Separate me Barnabas and Saul. (2.) They were waiting upon the Lord in special services. The obligation to make known the Gospel to the nations was laid upon their hearts; they felt that it was full time this matter were taken up in earnest; but how proceed? Who should go? Where should they go? They felt the need of special light, and believed that it would be vouchsafed. The Holy Spirit was in the midst of them, was in them, and by the mouth of one of the number spoke to them and in such a way as that they could not doubt that it was His voice. Barnabas and Saul; making no distinction between the two; leaving it to the faith and consecration of either to reveal themselves; giving both the same opportunities, the same promises.

When they had fasted and prayed. (3.) This was another season of fasting and prayer, when the two were about to leave. Some little interval occurred between the designation and the departure, no doubt. All the Christians there heard of it and came together at the farewell meeting. Some years (nine, it is supposed) had elapsed since the conversion of Paul, and it had doubtless been a great trial of his faith that so many years should go by without those large results which he had been led to look for. He could not at first understand that such a long period of preparation was necessary.

They sailed to Cyprus. (4.) This was the native country of Barnabas.

They had John to their minister. (5.) John, otherwise Mark, went with them to help in temporal matters, and also to be trained in the work of the Gospel. This was, doubtless, the writer of the Gospel of Mark. Some have noticed in that Gospel a certain familiarity with Latin words; this would be natural to one who had travelled in Roman provinces, and was perhaps writing for foreigners.

Thou child of the devil. (10.) He was doing the devil's work, endeavouring to stop the advance of truth, and retain his bad influence over the ruler. To this day the devil never wants for agents, men who are roused into bitter and deadly opposition by the approach of Christ's liberating word. Darkness is more profitable to them than light, which would only destroy their credit, their priestly power, and the income which they derive from superstition. In our days, when such men rise up, the Christian messenger thinks himself happy if he can deliver his message and retire; but the apostles had a different conception of their mission; they would deliver their message and triumph.

Thou shalt be blind. (11.) This was different from the miracles wrought by Christ, which were healing and liberative. Christ gave sight to the blind. But this miracle was wrought to give sight to the blind, and it had this effect; the deputy (the pro-consul) believed and others also doubtless. This man Elymas came in between Christ and the beneficent work which Christ had in hand, and it was necessary that he should be openly judged, in order that Christ's word of life should reach the hearts of men. And observe, how lenient the sentence upon him. He was not struck dead, like Ananias and Sapphira, for he was not, like them, a professed believer, and his light fell short of theirs; he was simply struck blind *for a season.* What he became, after he recovered his sight, we do not know.

John returned. (13.) John Mark was a relative of Barnabas, and was probably acquainted with the island of Cyprus. He was well pleased that they had been so prosperous in that island and thought they had done enough for one tour. Some family ties were perhaps drawing him back to Jerusalem. At all events, when he found Paul and Barnabas determined to go forward indefinitely into the great world of heathenism, his heart sank within him. Why not reserve the visit to Western Asia till a future opportunity? Why such haste? When he found they were bent on going forward, he concluded to leave them. Paul felt this, as he afterwards showed. He was not one of those cold, phlegmatic men who are independent of companionship; he always felt it keenly when a Christian brother refused to go forward with him. When John afterwards heard of the marvellous triumphs of the Gospel that marked their itinerations in Asia, Macedonia, and Achaia, he doubtless saw that he had made a great mistake.

Men of Israel, and ye that fear God. (16.) These were the two classes present: Jews, and devout Greeks; believing in the Jewish Scriptures. What is this discourse but a plain declaration of facts? The great facts of the Old Testament and those of the New?

God raised him from the dead. (30.) We may imagine the Jews saying in their minds, Ah, prove this to us and we want nothing more. If your Jesus rose from the dead and ascended up on high, then he is the Messiah, beyond a doubt. You say that you saw him and talked with him: all very well; that is proof for you: but we want proof for ourselves. Where is this Jesus? Let him appear to us, or in some way prove to us that he is living, clothed with power, able to save, and we shall be satisfied. Your words are good; but we want something more than words. The answer ordinarily given to such a request by the apostles, was by miracles in which Christ's power was revealed to the people in the most effective way; divine power attested the words of the apostles and declared their Lord to be at the right hand of the Majesty on high. We are not however told of any miracle wrought on this occasion. Several proofs were however given them: 1st, that from the prophecies, which required that Christ should suffer as Jesus suffered. 2nd, that from the mission of John the Baptist, recognized by the whole nation as a true prophet. 3rd. The inability of the law of Moses to justify. 4th. The very nature of the Gospel, offering forgiveness of sins to all. Still another proof was offered them when the apostles suffered persecution at their hands, and showed how little they had to gain by preaching Jesus. But they had doubtless heard of the rapid spread of this doctrine in Jerusalem itself, shortly after the crucifixion; which showed that thousands there had received satisfactory evidence of the resurrection of Jesus.

Thou art my Son, this day have I begotten thee. (33.) The apostle seems to refer this to the resurrection of Jesus from the dead. See Romans i. 4. And yet when we look at the next verse, it would appear that the prophetic testimony is brought in there and in v. 35; and here, in v. 33, he simply brings in prophecy to show that Jesus is the Son of God. The 33rd verse should be divided and made into two verses. Luke i. 35 points out the fulfilment of Psalm ii. 7.

Through this man. (38.) Through this one, is all that the Greek has.

I work a work in your days. (41.) It would seem impossible that God should accomplish a great work of salvation in the world, revealing himself gloriously to the hearts of thousands, and filling the courts of heaven with acclamations of joy over the multitudes of sinners converted, and yet the world know nothing about it. Eager for the least scrap of news relating to secular matters, they turn away with disdain from reports of revivals and conversions. Even when they see some of the fruits of the revival, they simply look on with a momentary wonder and turn away with contempt; it does not take them long to find some explanation that disposes of what is divine in the matter; they turn away and perish, for their unbelief is greatly strengthened by their resistance of testimony, and, for the most part, they die in their sins. As water, when the temperature sinks to 32° F. turns to ice, so their hearts get frozen fast in unbelief; they put away that which could alone melt them. They whom Paul was addressing, had doubtless heard something of the new sect and of the numbers who had embraced it; but they also knew that the Jews who rejected it vastly predominated; and this would come up as a powerful objection; how can this be the Messiah, seeing that the great body of the Jews reject him? So Paul quotes the prophet to show that this unbelief of the Jews has been distinctly predicted, and was therefore no valid objection.

Notices.

We have received from J. F., Malligaum, Rs. 25 for the Rev. Narayan Sheshadri's Jaulna work, and Rs. 25 for the Rev. O. Lohr's work among the Sutnamees.

The Rev. Wm. Taylor will hold evening services next week, from Monday to Friday inclusive, beginning at 6½ o'clock, in the American Mission Chapel. He will preach through an interpreter.

Epitome of News.

Saturday, December 16, 1871.

—H. R. H. Don Augusto de Braganza and suite were passengers in the Steamer *Neera*, Captain Hanscom, from Lisbon to Goa. The new Governor General also came in the same. His Excellency Joaquim Jose Macedoe Couto, the new Governor-General of Goa, is a veteran of 65 years of age, and has seen service in Diu, Damaun, and Goa.

—*Delhi Gazette:* "The following singular occurrence is said to have recently taken place in the Sudder bazaar of Meerut. A man of the Lodha caste, after singing anthems in praise of the image of the goddess Kali, cut off his head with a sharp knife, and (so a vernacular journal says) *offered* it as a sacrifice to the goddess. The paper states that some years ago an occurrence of a similar kind happened in the same city, Meerut; a person cut out his tongue and presented it as an offering at the shrine of the goddess Sarasvati."

—Paris letter in the *Bombay Gazette:* "The war, coupled with the fall of a despotic though beneficent monarch, has created a new order of men, and given an impetus to individual energy which nothing else could have effected. The parental Government whose absence is supposed to be the cause of disorder and disunion is in reality doing more for its country while in exile than it ever did on the throne. It is teaching the people to distinguish between a republican form and a republican foundation. I have never met a Tory who would not admit that in theory a republic was the model which all Governments should strive to imitate, but the means by which such an imitation could be secured in practice has been at all times a subject of controversy. With the French, there has been so little serious preparation for the system of self-government that until M. Thiers stood at the helm it had always been introduced to them by means of a violent revolution. They have so far succeeded as to purge the country of the licentious demagogues who always rise to the surface whenever there is a political commotion, and, if they can only destroy all other agitators as fast as they show themselves, they will lay such a foundation of order and union that it will become a matter of small moment whether the edifice be Republican or Monarchical."

—A large number of Native huts were burnt up last evening at Khetwadi, and some hundreds of Hindus rendered houseless.

—*Bombay Gazette:* "Out of 58 candidates who presented themselves for the B. A. Examination in connection with the Bombay University, 14 have passed successfully. Of the successful candidates, 10 are Hindoos, 1 Parsee, 2 Christians, and 1 Mahomedan. Of these, 6 belong to the Elphinstone College, 5 Deccan College, and 3 St. Xavier's College."

Monday, December 18.

—*Overland Mail;* November 24: The Prince of Wales is suffering from an attack of typhoid fever. His intended visit to the Maharajah Dhuleep Singh was postponed in consequence.—There has been a close election contest at Plymouth for Sir R. P. Collier's seat. Mr. Bates (C.) has been returned by 1,753 votes, Mr. Rooker (L.) polling 1,511.—Very great interest is taken in the new Solicitor-General's candidature at Dover.—Lord Tenterden has been nominated by Her Majesty to the Geneva Tribunal to adjudicate on the *Alabama* claims under the Washington Treaty.—Negotiations for the modification of the Anglo-French Commercial Treaty appear to be at an end.

The Chinese Embassy has been formally received by M. Thiers.

There have been turbulent demonstrations at Brussels against the Ministry.

Another Ministerial crisis has arisen at Madrid. Upon two adverse votes in the Cortes the Malcampo Cabinet resigned. The King has declined to accept the resignation.

The Comte de Chambord has been interviewed, and the result has formed the text of numerous newspaper articles.

The Return of Mr. Bright and Mr. Childers to Parliament next session is confidently expected.—Baronetcies have been conferred upon Mr. Thomas Graham Briggs, of Barbadoes, and Dr. Robert Christison, of Edinburgh.—The Mansion House Persian Famine Fund amounts to 7,100*l.*

William Anthony is charged with maliciously setting fire to no less than 150 dwelling-houses, shops, wharves, sheds, stables, and buildings, in various parts of the metropolis; the motive being nothing greater than the shilling which he obtained at the fire-engine station for being the first to give warning, and an extra half-crown in some cases for fetching the fire escape. We are probably far from knowing yet the full extent of the criminality of this hero.

The Company of New Testament Revisers have, we are told, completed the first, and provisional, revision of the first two Gospels, and a commencement has been made in the revision of the Gospel of St. Luke.

The *Liberté* asserts that the Commission has confirmed the death sentences passed upon Rossel and Ferré. The execution is fixed for to-day, at the Camp at Satory.

In the case of the persons accused of the assassination of Generals Thomas and Lecomte, the court-martial gave its decision on November 18. Verdaguer and seven others are condemned to death. One of the prisoners is sentenced to imprisonment with hard labour for life, and various sentences have been passed on ten others. The remainder are acquitted.

The number of paupers in the 647 unions of England in the first week of August 1871, was 903,277, against 924,454 in the corresponding period of 1870.

Dr. Norman McLeod, at an entertainment in Glasgow said: "I have had the honour, in the Providence of God, to minister to Her Majesty, in public and in private, for the last thirteen or fourteen years, and I have seen her in every variety of circumstances—in the highest prosperity and happiness which any married woman, not to speak of a Queen, could enjoy, and in the very depth of her distress, and I declare most solemnly, although speaking with her in the greatest privacy and in the most intimate communion that a subject and a clergyman can have, I have never heard her utter one word or one sentiment that did not do the highest honour to Her Majesty whether as a Queen or a woman. I have not only never seen the remotest trace of any moral or mental weakness, but I have seen in every instance remarkable evidence of moral and mental strength and capacity. Our own wives find how trying upon their nervous energy is the constant care of a large family; but when we think what the Queen has to do as a mother, with her children occupying such an important position in society, what she has to do in being compelled ever to think about the affairs of a nation to whose interests she is profoundly devoted, when we think of the constant weight that must ever be upon her mind, we feel the wonder is that she is able to perform her duties in the way that she has done. No one who knows the Queen but knows she would do all that it is possible for her to do, and no one who knows her but is amazed at her extraordinary considerateness for everyone; how she occupies her thought upon every subject, and how she attends to such minute details of duty. I will take it upon me to say that the case of the poorest subject in her kingdom, if made known to her, would receive her immediate attention. Let me also say the manner in which the Queen is often criticised is a cruel and cowardly injustice, when neither as a woman nor as a Queen can she make any reply, but must endure the injustice."

—The *Overland Mail* is astonished to find the *Times* speaking in the following strain: "The Church of England is by this time tolerably reconciled to the course of events. . . She holds her place on pleasure, and what remains of her ascendancy is simple sufferance." Her attitude is "that of resignation" and "she will probably retain—not her supremacy, for it is hard to say whether that still exists, but—the foremost place among the denominations of the country."

—*Athenæum:* "The use of electricity as an agent in aid of dental surgery is a novel scientific application. Dr. Bonwill exhibited, at a late meeting of the Franklin Institute, an electro-magnet, which was constructed to drive a plugging tool for filling teeth. By its agency, the work of dentistry is said to be greatly lessened, and the time of an operation considerably shortened."

—*Madras Mail;* the Eclipse at Avenashy: "And now occurred totality amid a subdued chorus of gasps and 'ahs' from the assembled natives. Imagine the dark disc of the moon in neutral tinted sky, with here and there a planet glimmering; and fancy a St. Andrew's cross across it. At about the point where the right and left hand lower points of the cross would be, appear two notches, which become filled with rose-coloured flame. All around the disc skimmers the dull silver-like corona, with darting rays extending occasionally to a distance of three or four diameters. Glancing round, we see the country beneath present an aspect of sadness, rather than of awe. The moments pass quickly as, looking up again, two fresh notches are observed, at nearly the points where the top of the St. Andrew's cross would be across the disc of the moon. These notches grow brighter and brighter with orange and rose colour; and at last the right hand one pours a stream of rose-coloured flames along the edge of the disc, towards the left hand one; and in another tremulous instant, the sun's blinding rays emerge once more. Totality is over."

—*Madras Times:* "'What is the Corona?' That it is a *terrestrial* phenomenon, is asserted by M. Faye, and by Mr. Lockyer. Sir John Herschell held the opinion that the corona was a *solar* appendage, and his opinion is warmly supported by Mr. Airey, the Astronomer Royal. Most scientific men have attached themselves to one of these two opinions. Numerous and able papers have been communicated to the Royal Astronomical Society on this important topic. All the savans of Europe are eagerly waiting for intelligence from India; but what they especially desire to know, fully and finally, is,—is the corona a solar phenomenon, and as such one of the grandest in the heavens, or is it merely a beautiful and transient terrestrial atmospheric illusion? To discover what the corona really is, is the great, almost the sole, aim of the present eclipse expedition. It will be one of the grandest feathers in Mr. Lockyer's cap, if he can telegraph to London the simple words—'I have discovered that the corona is a terrestrial phenomenon!' Most astronomers, however, are very sanguine that no such result will be arrived at, but that it will be conclusively proved that the corona is a marvellous solar appendage, the strangest, and the most beautiful of the wonders of that wide area of the heavens now occupied by the solar system."

The observations on the 12th instant prove that the corona *is* a solar phenomenon.

—*Delhi Gazette:* "The American missionaries of Bareilly having a desire to establish a hospital and medical school in connection with the female orphanage under their care, recently visited His Highness the Nawab of Rampore for the purpose of trying to obtain, either by purchase or exchange, his Bareilly estate, it being a very valuable and in every respect the most suitable site for such an institution. From a brief representation of the enterprise His Highness gave no opportunity for negotiation, but, from a prompt appreciation of the humane character of the project, he at once presented the estate as a free gift."

—*Bombay Gazette:* "A melancholy accident occurred in the harbour of Alexandria on the 23rd ultimo. A large number of the Mussulman pilgrims, who had reached Alexandria by steamer on that day, leaped, in their hurry to leave the ship, on the lighter which had been taken alongside the steamer to convey them to the Lazaretto at Mex. The weight and awkwardness of the men were too much for the barge, and this having capsized, seventy of the unfortunate pilgrims lost their lives by drowning."

—London correspondent of the same: "I am strongly disposed to be of the opinion advocated by the able author of the 'Silent Member,' namely, that all the existing political and party classifications will by and by disappear, and Whigs, Tories, Liberals, Conservatives, will soon be merged in two broad and comprehensive parties—Radical Reformers who will attempt changes in our institutions with the view of landing us by degrees in a Republic; and Conservative Reformers who will reform within the lines of those institutions, but no further. The question then is, to which great division would Mr. Gladstone attach himself? The author of the 'Silent Member' apprehends that he will join the Radical one—and so do I."

—Same: "We learn that the first widow remarriage among the Bhattias took place at Kutch a few days ago. The widower, Canjee Cutchra, although not an educated man, is said to have been an advocate of widow remarriage in his caste for a long time past. Canjee and his friends are men of influence and wealth, and their caste-people have not yet ventured to excommunicate them."

—*Star of India:* "For the information of our readers and of the conductors of those public schools who may have sent up candidates for the Matriculation Examination, and in continuance of our former remarks, we may mention that the charges laid before the Syndicate of the University, so far as we have heard, were to the effect that some of the candidates in a certain class named, had previously been coached in two out of the three tests given to them at the examination for several days previous to their coming up, and that the number of marks obtainable from these two tests were sufficient to pass such candidates independent of the other or third test.

"On this subject, we regret to say that rumour asserts that the fact has been established before the Syndicate, but as we have no desire to tarnish the fame of any of the reverend gentlemen connected with the Society of Jesus, we trust to have the

opportunity of laying before our readers the full report of the University, for which we now call; when they will no doubt see how far each or any of the reverend gentlemen connected with the R. C. College may have compromised themselves, and to what extent, if at all."

—Same: "The annual public meeting of the members and the annual public examination of the school of the Bombay Scottish Orphanage Society was held at the institution at Mahim on Saturday last. It was gratifying to observe that a large number of the friends and supporters of this laudable institute assembled on this interesting occasion. The Report, read by the Secretary, presented a very flattering and highly satisfactory account of the state of the institution, showing that under its present able and zealous superintendent, Mr. Duthie, the pupils had made most satisfactory progress, as was testified by the report of the Educational Inspector, who had recorded his most favourable opinion of their abilities, and especially eulogized the exertions of one of the girls,—Miss Smithers—who had successfully passed the eighth standard, as prescribed by the present rules laid down by Government, and which no other female student had previously succeeded in doing. The healthiness of the situation of the Orphanage was alluded to, and it was certainly gratifying to learn that sickness was almost unknown amongst the children."

—Madras has been for some days at its wits' end trying to capture an escaped rhinoceros which had obtained for itself the freedom of the People's Park. One of the encounters is thus described by the *Madras Times*: "The capturing party held a consultation as to what should be done next, and Major Bowen, Mr. Loch, Colonel Napier Campbell, and Colonel Fordyce having arrived, it was resolved to set elephants against the beast to reduce him to subjection. In accordance with that resolution, four elephants were brought into the Park and were made to face the rhinoceros. The beast was at this time enjoying a walk on the bank of the Cooum; but, on seeing the four elephants with their riders advancing towards him, he halted and looked at them, wondering within himself as to what was intended. It was however not long before he became aware that his huge friends were not approaching him with any friendly intentions, and he soon prepared himself to meet an attack. Colonel Napier Campbell was on one of the elephants, and that animal went forward towards the rhinoceros, and twisted his trunk about the body of the beast with slight success, and it at first appeared that the formidable elephant would, with the assistance of three of his friends, obtain an easy victory over the rhinoceros, but such was not to be the issue of the war, and the rhinoceros, though at first he seemed as if he would be discomfited, stood up boldly, and charged his opponent with all his might, and nearly knocked him over, and compelled him to beat a retreat. The other elephants, after seeing the result of the encounter of their friend with the rhinoceros, declined to have anything to do with the beast, and turned their backs upon him and fairly bolted away. The mahout of one of the elephants was thrown off, but the elephant very gracefully and quickly picked him up with his trunk, and replaced him in his seat."

He was finally secured by means of nooses.

—*Madras Times*: "At Tirupati, the pagoda buildings are extensive, a little town in themselves, with agraharums, chuttrums, and pilgrims' resting places. The king of the hill is the mahunt of the pagoda, an absolute ruler of many willing subjects. The mahunt lives in almost regal state, is the guru of a great *matam*, the spiritual father of thousands of disciples. He raises taxes compared with which the income tax is but a flea-bite; and woe be to the wretch who refuses to pay his quota. The shrine is gifted, so it is said, with miraculous power, and the mahunt is the agent through whose hands the healing afflatus must come. Hitherto his glory has been undimmed except by one slight mischance. The mahunt became blind, and all his holiness and miracle-working power could not keep away the darkness of optic cataract. Such a misfortune to such a man was terrible indeed, and bravely did he fight the foe, with mantra and karmam, with hakeem and herb. All was in vain, and darkness settled upon and dishonoured the poor mahunt. Now nature and religion were at war again. Nature said that the far-famed European should be tried. Religion stoutly maintained that the topee-wallah could not succeed where mantras had failed. Nature conquered. The mahunt sent for that young but talented operator Dr. Brockman. The case was not a difficult one. In a week Dr. Brockman restored the sight of one eye, and a fortnight after, we believe, was equally successful with the other. The delighted mahunt was both generous and grateful. He wrote to the Madras Government, and in the most handsome terms acknowledged what he owed to Dr. Brockman. This was conquest the first.

"Some months back, there was a dreadful murder committed in Upper Tirupati. For a long time the crime was kept quiet. Then timid and horrified pilgrims whispered of the fatal act. The deed came at last to the ears of the police. The matter was then inquired into—not by the European Superintendent of Police, but by native agents, who thought it sacrilege to have to bring the concerns of the sacred hill to the cognizance of the unbelieving Europeans. The natural results followed. When the case came on at the recent district sessions the magistrate found that all parties had combined to hush up the case. Reserving his decision, he reported the matter to Government, adding that crimes committed on the Tirupati hill were by no means unfrequent, yet were never fully brought to light. Upon this Government directed the local Superintendent of Police—an English military officer—to ascend the hill and make careful inquiry into the whole case. Three weeks ago he, with a civilian officer, started on his mission. At the foot of the hill he was confronted by an irate crowd of Brahmin and fanatical pilgrims, who declared that they would not allow the officers to ascend. Very wisely, we think, Captain Cox retreated and telegraphed to Madras for orders. The mahunt also telegraphed madly in all directions, appealing to Madras, to Calcutta, and even to London. The Madras Government replied to Captain Cox's telegram by ordering him at once to do his duty. He exhibited his orders to the mahunt, pointed out the folly of resistance, and showed that he was supported by men enough to force any crowd that might attempt to bar his way. His measures were entirely successful. When, on the following morning, he again presented himself at the steps, no opposition was attempted. He climbed the hill, entered upon the inquiry, and is now busily engaged in ferretting out a most intricate case."

—When the Brahmist Marriage Bill was before the Viceregal Council, Mr. Stephen wished for a declaration to the effect that no one by marriage should obtain the right to set aside his wife for the purpose of marrying another. "Persons had been known," he said, "to become Mahomedans for the purpose of introducing to their wives a second or a third or even a fourth wife. He would hardly like to trust himself to express his opinion of such persons. Their conduct was a complication of bigamy and adultery, and the grossest breach of contract that a man could commit."

—*Friend of India*: "We are glad to find that the Bombay Chamber of Commerce has declared flatly against the proposal for a decimal coinage in India, a proposal which could not be carried out without driving the people mad. We have quite enough of vexation at present without intruding into every petty monetary transaction in the land."

Tuesday, December 19.

—*Times of India*: "Mr. 'Abdoola' Green, the Madras barrister who recently turned Mussulman, has soon tired of his new religion, and his new wife has soon tired of Mr. 'Abdoola' Green. Last week we announced that Mr. Green had renounced all connection with the Prophet, and we now observe that Mrs. is seeking a divorce from her husband, and has entered a suit for that purpose in the Madras High Court."

—Three men sentenced to be hanged at Deesa managed to make their escape. They had a fight with their pursuers; one of them was killed and two of their pursuers were also killed; the two surviving prisoners made their escape. The Rajcote correspondent of the *Times of India* writes about it.

—A statue to the late General W. Lang, Political Agent of the Mahee Kanta, is proposed.

—The distress at Tientsin continues on the increase, and some poor families are already selling their children to procure food.

—*Asiatic*: "Detailed news from the United States up to the end of last month, have certainly in one item, outdone even the surprise evoked here by the arrest of Tweed. James Fisk, jun., has been actually arrested at the suit of Miss Helen Josephine Mansfield. It seems that the fair Helen, after some difference with the great Erie potentate, discarded and finally dismissed him for a rival named Stokes. There have been legal transactions of a complicated character between the rivals, and Stokes has threatened to publish Fisk's correspondence with Miss Mansfield."

"More precise disclosures as to the financial crimes of the New York Ring leave doubt as to the present certainty of its career being finally closed. According to the report of the Committee of Citizens examining into the municipal accounts, it appears that the new court-house is charged at 1,341,693,229 dollars. Its utmost value does not exceed, however, 3,000,000 dollars. Again, printing, advertising, and stationery have been charged at 9,168,212 dollars, whereas 1,500,000 dollars would be almost a liberal estimate. Already public opinion is approaching a white-heat point, and the arrest of Mr. Tweed, the very genius of peculation, must bring things to a climax."

—*Bombay Gazette*: "Accounts from Martinique, of November 6, state that the *Delmont*, American schooner, which arrived there on the 1st from New York, had saved, October 19, three of the crew of the *Nonpareil* (English), from Bombay for New York, which had foundered, October 11; the three men had taken refuge on the deck-house of the *Nonpareil*; the remainder of the crew and two passengers were drowned."

—The telegraphic wires in Europe amount in aggregate length to 450,000 miles; in America to 180,000; in India, to 14,000; and in Australia to 10,000.

—About midnight on Saturday last Ramjee Savut, a private in the 19th Regiment, while on duty at Her Majesty's Mint, committed suicide by shooting himself with his own musket. He had been posted at No. 7 post, which is situated at the back of the Mint, and is in a detached building; and there was another sentry within twenty or thirty paces from him. One of the witnesses on the Inquest said the Mint was believed to be haunted, and the sentries were sometimes troubled by visits from ghosts.

Wednesday, December 20.

—*Bombay Gazette*: London telegram: Cable advices show that the American crop will be 3,400,000 bales.

The Speaker has resigned. Mr. Cardwell will probably be his successor.

—An urgent appeal is made to the public on behalf of that excellent benevolent institution, the European Pensioners' and Widows' Home.

—*Times of India*: "Dr. Khursedjee Framjee Khory, G.G.M.C., delivered the first of a series of lectures on "Human Anatomy and Physiology," on Monday evening, in the hall of the Framjee Kavasjee Institute, in connection with the Guzeratee Society for the diffusion of knowledge. There was a large gathering of members and visitors, and a few native ladies graced the assembly with their presence. The subject of the lecture, though a scientific one, was treated in a most popular way, as those who knew the learned Doctor's writings in the "Journal of Health" expected of him. In the commencement the lecturer commented at some length on the neglect shown towards the study of anatomy and physiology, and cited Pope and other authorities to show that "the proper study of mankind is man." He urged his opinion that tracts treating on this subject, if introduced in boys' and girls' schools, would be found most useful in their future progress."

—Out of 32 candidates for the F. E. A. that passed, 14 belong to the Elphinstone College, 13 Deccan College, 3 St. Xavier's College, and 2 Free General Assembly's Institution.

—From a Lecture delivered by Mr. Lockyar last month: "It was clear to those who were acquainted with the nature of spectrum analysis, that we could observe certain eclipse phenomena independent of eclipses. This was done by means of a great many prisms combined. Here was such a spectroscope. [A large spectroscope was here exhibited.] By means of this instrument we can, as we imagined we should, manufacture eclipses for ourselves, although not after a very satisfactory fashion. This method has shown us that the photosphere, *i.e.*, that part of the sun that we see, is a cloudy or gaseous stratum resting in an atmosphere at a certain and perhaps variable height, the part of the atmosphere outside the photosphere being called the chromosphere, and a recent observer had witnessed a storm in this atmosphere rushing at the rate of 163 miles per second! They must remember the enormous size of the sun when compared to the earth, after which this velocity will not appear so tremendous. Observers were able to see that the sun's chro-

mosphere was composed of different materials thinning out, hydrogen being one of the outside elements composing the sun; these were layers like the layer of sodium in the vapour which surrounded the flame of the candle before him. The problem to be solved in the next eclipse has reference to the outer chromosphere, and is of such extreme difficulty, that we may possibly come back without very largely increasing our knowledge."

—*Indian Mirror*: "On Thursday evening on the four sides of the College Square tank, just in front of our office, there assembled a vast concourse of Mahomedans on the festival of Yed. The whole assembly numbered about 2,000 souls. They stood in straight rows and performed all the genuflexions of Mussulman worship. A man stood invisible in the furthest corner of the tank, and at the sound of his voice the vast concourse stood, bent, knelt, or fell prostrate, just as if they had been drilled to it all the days of their life. Surely the Mahomedans of Bengal can be drilled to great advantage for military purposes."

Thursday, December 21.

—Assam is, it is said, to be separated from Bengal and made a Chief-Commissionership.

—The Bombay Chamber of Commerce recommend Tuesday, instead of Monday, for the day of departure of the Mails for England.

—The vernacular papers publish authentic reports from eye-witnesses of a meteor having fallen at Mandvie on the 9th instant; it was attended with a loud crash like the discharge from a cannon, which was heard for miles round. It is said to have burst when it was about half a mile from the earth.

—*Natal Mercury*: "Two years ago, the man who might have predicted that by the middle of 1871 there would be in the wretchedest and most desolate desert of the interior—whose only tenants then were the vulture or the jackal, and whose only visitors were the hunter or his prey—a crowded population of nearly fifty thousand people, all bent busily upon work; and had that man also declared that this one locality would prove to be the very richest spot in the world, he would have been laughed to scorn as a visionary or a fool."

Friday, December 22.

—*Times of India*: "The arrangements for a railway from Joonaghur to Verawul, the southern port of Kattiwar, are about completed. The main line will be about 80 miles in length, and it is proposed to carry a branch of ten to fifteen into some of the fertile lands of the Gondul State."

"We hear of a sad accident having occurred near Belgaum a few days ago, by which Major H. C. Jones, Invalid Establishment, lost his life. The deceased was out shooting, and by some accident his gun went off, shattering his left hand. It was found necessary to amputate the arm, but he sank under the operation."

—Deaths last week, 325.

—The Annual Meetings of the Bombay Scottish Education Society and of the Society for the Propagation of the Gospel were held yesterday in the Town Hall.

—*Calcutta Examiner*: "Major James Leonard, of Tank Place, Hastings, was yesterday morning reported to the Police to have died suddenly in his own house. The Major was found dead and cold in a sitting posture in the closet which adjoined his bed room. *A post mortem* examination was held in the house of the deceased. The cause of death is as yet unknown."

—From the Lushai Expeditionary Force: From General Brownlow, C.B., Rai Jan Klang Range, 15th December: "Yesterday, a small reconnoitring party under Colonel Macpherson surprised the village of Vanoonah, a Sylhoo Chief. The tribe had previously rejected all overtures, and fired upon us. Seven or eight of the enemy were killed or wounded. No casualties among the Goorkhas. We have occupied the village which is perched in a very commanding position on the summit of the range. The enemy fired it before they fled."

—A letter to the Chicago *Post* says that on the 28th Oct. Miss Mary Ann Sevindell, aged about eighteen years, shot Henry H. Howell, of Prairie Creek. The shot was from behind, and the ball entered his right shoulder, and came out at the left breast. Miss Sevindell had a suit against Howell for seduction, which had just been compromised, and as Howell was starting to get the agreement acknowledged by a party, the shot was fired without saying a word.

—*New York Times*: "San Francisco, Nov. 5: The steam-ship *Moses Taylor*, arrived from Honolulu and Australia, reports having boarded the water-logged brig *Shelchoff*, from San Francisco to Callao, and found all dead except the Captain, who was saved, though hardly breathing. He also reports a terrible disaster to the Arctic whaling fleet, caught in the ice; thirty-three vessels were crushed or abandoned.

The vessels commenced arriving, says Captain Thatadius, on the 1st of May. The 1st of June the ice opened, and let the fleet up within sight of Cape Navarino, the fleet working northwards. Found some whales crossing the sea of Anadyer, and in Behring Sea more and plenty, but experienced much trouble from the ice, and when the fleet arrived at Cape Behring and Flower Bay, the whales had passed through into the Arctic Ocean, whither the fleet followed, meeting with fair success until about the 1st of September, when ice floes and bergs to a great extent commenced drifting down, and by the 10th a number of vessels had been sunk and the bulk of the remainder hemmed in by the drifting ice, or driven ashore. On September 2, the brig *Comet* sunk. On the 7th the *Roman* was drifted bodily out to sea by two floes, and crushed like an egg shell. The crew narrowly escaped. The *Florida* and *Victoria*, of San Francisco, were also crushed.

September 13, the Captains of the fleet hemmed in between Point Belcher and Warnwright Inlet, held a meeting, and resolved to abandon the vessels in order to save the lives of the crews, which was done, and 1,200 sailors took refuge on board the remainder of the fleet, which had been fortunate enough to escape outside before the ice closed in the vessels. The disaster was fully predicted by the Esquimaux, but no attention was paid to the warning. The Esquimaux were boarding the ships and carrying off everything of value to them, when the crews abandoned their vessels."

—*Star of India*: "Even in Bombay, not long ago, we have seen a common police sepoy at night stopping native passengers and taking away their sticks, or making them pay for carrying them, underneath the gas lamps beside the Byculla Hotel."

—The following in Thursday's General Orders reads strangely, seeing that Mr. Middleton has been dead a month to-day: "The Rev. William Middleton having, on the 18th November 1871, completed ten years' service from date of arrival in India, is promoted to the grade of Senior Chaplain from that date."

Miscellany.

—*Fortnightly Review*: "The opium trade has vitiated the whole of our relations with the Chinese Empire. That trade simply embodies in its most odious form the pretended right of the strong to ride roughshod over the weak. The mob who, in driving a missionary out of a Chinese city, taunted him with hyprocrisy in coming to teach them virtue when his countrymen 'had burned their place, killed their emperor, and sold poison to their people,' may have been as brutal and unreasoning as mobs of the lowest class generally are, but it would be absurd to deny that their shout had in it a painful element of truth. The horrible spirit of fanaticism which resulted in the recent massacre at Tientsin merited a severe example of retributive justice; but it should, nevertheless, be remembered that during the last few years the French have dragooned the Chinese Government into making concessions which were eminently calculated to inflame the passions of an ignorant populace. To mention only one fact—the French Government has compelled the Chinese to restore to the Jesuits property, which, although granted to them two centuries back, was confiscated at the time of the Christian persecution a hundred and fifty years ago. An observant Englishman, writing to me from China, says that 'the right of beating Chinese servants is openly claimed by the English masters, and our consular agents shrink from restraining this violence by proper severity.' If the European, intoxicated with the pride of race, behaves in this lawless manner to his Chinese dependents, is it surprising that the latter should avail themselves of the first opportunity to retaliate?"

—In the Calcutta *Christian Intelligencer* is the following notice of Mr. Voysey and his Theistic Church:

We learn that a Committee has been formed with the object of establishing a congregation of Theists in London, of whom Mr. Voysey, lately deposed from his position as a Clergyman by a decision of the Privy Council, is to be the minister. It is sufficiently sad to see in the list of members several "Reverends," besides a number of gentlemen of influence and position, but the one soul-sickening fact is the circumstance of a prelate of our own church, the late Bishop of Norwich, Dr. Hinds, appearing at their head as chairman. We believe it has been no secret to many that Bishop Hinds has been for years drifting from his ancient moorings, but no one who has read the sound and deeply spiritual productions of his pen in happier years, can but sorrow most deeply over his fall. It is something terrible to contemplate that the author of "The Three Temples" should now appear in the very van of those who are sworn enemies of those glorious truths which he once so ably taught and maintained. Verily such a fact should make the divine warning sound with thrilling notes in every heart, "let him that thinketh he standeth take heed lest he fall." It appears the services of this heretical body are held at present in St. George's Hall. Mr. Voysey wears his surplice and hood, and conducts the service very nearly after the model of the church he has left; indeed the prayers used are those of the Prayer-book, carefully weeded of all traces of sound doctrine and Catholic teaching. The preacher took his first text from Gal. vi. 9. His sermon, however, would have fitted any other text as well. It was throughout a fierce cry of war—war against all that is holy and sound and sacred. It is painful to read the blasphemous tirade, still it is well to give our readers a view of the platform on which English Rationalism takes its stand. The following extract from the sermon is enough, and more than enough, to lead every sincere soul to breathe out the prayer—"From all false doctrine, heresy and schism, good Lord deliver us!" "Our first work—that, indeed, which has been the keynote of the organisation—is to undermine, assail, and if possible, to destroy that part of the prevailing religious belief which we deem to be false. We make no secret of our antagonism. We frankly state our denial, and are ready to give our reasons for the denial, of any doctrine which we denounce. We are in open arms against much of what goes by the name of Christianity. We repudiate at the outset the tacit or avowed assumptions which are almost universally accepted as the basis of religious belief. To be more explicit, we deny the doctrines of the Fall of Man from original righteousness, of the curse of God against our race, and of His supposed sentence of any of His creatures to everlasting woe; therefore, we deny not merely the doctrine of the Atonement, but the necessity for any method whatever of appeasing the imaginary wrath of God. For every one of these doctrines involves a flaw in the moral perfection of God, and violates our instinctive perception of His goodness. The Fall of Man, involves an admission that God was either unable or unwilling to keep His creature as good as He had at first made him, contrary to the conclusions of science, God's work is not progressive—that the first man was a paragon of perfection, instead of being in the lowest rank of savages. The doctrine of God's curse against our race, in consequence of the first man's sin, involves a still greater blemish on the moral perfection of God. It is contrary to all sense of justice that one man should be an object of wrath in consequence of another man's sin—much more that whole worlds of countless millions should be damned, accursed, and sentenced to everlasting perdition through the sole fault of their first parents. This doctrine we discard, because it is morally degrading to God. For the same reason, only with immeasurably greater indignation, we reject the doctrine that God withdrew the curse and sentence from the heads of a few of our race in consequence of the death of Jesus, by which, Orthodoxy tells us, the Father was reconciled to men. The remedy was worse than the disease, the compromise more dishonourable than the injustice which it was intended to amend. These are only a few, but they are the most prominent of the doctrines which nearly all so-called Christians deem to be essential, and our first work, I say, is to hasten their coming downfall—to rid the world of ideas which, though once good and useful in comparison with the ideas which they supplanted, have now become both poisonous and loathsome—full of injury to the human heart and mind, and blasphemous in the ears of the Most High. Gathering round these abjured doctrines are others of only less noxious character, such as the belief in a Devil; the doctrine of the Trinity; the Godhead of Jesus Christ; the expectation of His return to earth as the Judge and King of men; the doctrine of the Church as a spiritual and authoritative power;

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the doctrines of sacraments, of holy orders, of priestly interference and control in every stage."

It will at once be seen that the grand effort of this heretical confederacy is to pull down and to destroy. They intend to bring their heaviest artillery to bear upon the weather-beaten bulwarks of the faith. Did it never occur to them that the battle on which they now enter with so much confidence and *eclât* has really been waging for eighteen centuries? Were they oblivious to the fact that men as able and as virulent as themselves had for all those ages been battering away at the old citadel without even effecting a practicable breach? Can they have read the history of the church to so little purpose as to imagine that they will so readily accomplish what the unbelieving world has all along failed in achieving? But Mr. Voysey not only tells us what doctrines he and his party intend to oppose, but he here and there hints his reasons for this opposition; his reasons show him to be most unreasonable, or rather we should say *unreasoning*. He says he is "in open arms against Christianity;" his arguments show him to be in open arms against the God of nature too. He rejects the fall of man, for it involves an admission that God could not or would not keep His creatures from evil. Of course one looks to the world around us, and asks why does not God keep that sot from getting drunk, that thief from picking and stealing, why did He not withhold the hand of Abdoolah from dealing the death-blow to our good Chief Justice, why, in fact, does He not avert and prevent evil of every kind around us and in us. Surely strange facts of every-day life, according to such logic, tell just as much against the moral perfection and goodness of God as does the doctrine of man's fall. Then as regards the *enormity* of the Christian doctrine of the atonement, teaching that the innocent suffer for the guilty—does not nature teach something very like it in ten thousand instances wherein another's guilt brings its penalty on innocent sufferers? Are there no innocent wives and innocent babes compelled in a natural way to suffer for a husband's or a father's sin? It is easy, too, to laugh at the doctrine of a personal devil. Of course God would never suffer such a being to mar His own work and allure His creatures into sin—but pray Mr. Voysey, are there no *human devils*—no corrupters of youth, no licentious, dishonest tempters luring the unwary to destruction? Why should there not be a master-devil—a ruler of darkness, when there are so many subordinate agents of evil—and God permits all this, notwithstanding Mr. Voysey's protest and reasoning. How much better would it be for man to own himself a fool, and take God at His word!

TELEGRAPHIC NEWS.

Amsterdam December, 15th: The Dutch Second Chambers have adopted, by 54 votes against 12, the Treaty with England concerning Sumatra.

London, 16th: H. M. Troop-ship *Malabar* has arrived at Portsmouth.—The Deputies of the Right of the French are to meet the Duc D'Aumale to-day to propose his acceptance of the French Crown.—A great fire has taken place at Rotherhithe, resulting in the loss of property to the value of £300,000 sterling. 70,000 quarters of wheat were also burnt.—The strike among the Provincial Telegraph clerks has terminated, the clerks submitting.—The correspondence between Earl Granville and Mr. Wade, respecting missionaries in China, has been published. It states that the Chinese Government have requested that missionaries be subjected to law, and that they be restrained from any undue assumption of authority. Mr. Wade has expressed his opinion that either missionaries should be thoroughly supported, or be placed under restrictions by the Foreign Powers. Earl Granville desires that a sufficient remedy for the alleged assumption of protective jurisdiction by missionaries over Native Christians should be afforded by Treaties, and that missionaries behaving improperly should be handed over to the nearest Consul for punishment.

New York, 16th: The British-American Commission at Washington have decided that the United States are not liable for Confederate debts.

St. Petersburg, 16th: The tone of the Russian Press towards Germany has completely changed. They advocate the idea of blending the whole of the Slave races under Russian rule.

Paris, 16th: The Commission appointed to examine into the Laws of the Bank of France is unfavourable to an increase in the circulation of notes, but appears to incline towards a loan. M. Thiers speaks strongly in favour of the return of the Government to Paris, but the Committee is unfavourable to the project.

Vienna, 16th: The Austrian Reichsrath is convoked for the 27th December.

Paris, 17th: The Duc D'Aumale and the Prince de Joinville have decided to sit in the National Assembly.

London, 18th: The *Army and Navy Gazette* says that a number of officers have applied to the Purchase Commissioners for compensation on retirement. Small claimants, it is stated, are mostly satisfied with the manner in which they have been treated.—In the Firebrace Divorce case, a verdict of not guilty has been returned.—*Obituary:* General Patrick Cameron, and Mr. George Hudson.

Sandringham, 18th: A bulletin just issued states that H. R. H. the Prince of Wales has passed a quiet night, and that his progress continues satisfactory.

Geneva, 18th: The Alabama Arbitration Commissioners held a formal meeting here to-day, and adjourned till June 15th.

London, 19th: Parliament will assemble the second week in February, when the present Speaker will retire from office.—The Londonderry apprentices paraded the streets yesterday, and refused to disperse. The cavalry and constabulary were called out and charged the crowd, several of whom were hurt. There is a temporary excitement in the town.—The medical examination of the claimant in the Tichborne case will take place to-day.

20th: The *Times* states that M. de Lesseps is endeavouring to arrange for the purchase of the Suez Canal by the combined Powers, but that the Porte and the Khedive disapprove of the proposition.—General Charles Hagart has been gazetted Colonel of the 11th Hussars, vice General Geo. W. Key, who has been transferred to the Colonelcy of the 15th Hussars.—Genl. Thomas Galloway has been gazetted Colonel of the 49th Foot.

Madrid, 20th: The Spanish Ministry has resigned, and Senor Sagasta has been entrusted with the formation of a new Cabinet.

Sandringham, 21st: A bulletin just issued states that H. R. H. the Prince of Wales has passed a very good night, and that his strength has gradually improved.

PASSENGERS SAILED.

Per P. and O. Str. *Columbian, 16th:*

For Malta.—Major and Mrs. Williams, three children and European servant; Mrs. St. John and infant; Mr. A. Brandreth; Baboo R. Sen.

For Brindisi.—Colonel Lester; Lieut. Dickson; Lieut. Hilton.

For Southampton.—Mrs. Gardiner and three infants; Mrs. Taylor; Captain Ewbank, R.A.; Mr. Sims; Captain Pim; Mrs. Metcalfe and three infants; Mr. Hewson and son; Mrs. Macarthy, one child and infant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat, 16th:*

From Southampton.—Mr. J. McLean, M. P.; General Salisbury; Dr. and Mr. Nicholson; Capt. Chapman; Miss L. Vining; Capt. Carter; Mrs. O'Donnel and child; Mr. T. Consterdine; Miss Humgerford; Mr. McPherson; Mr. Grulle; Mr. and Mrs. Paterson and infant; Mr. J. Moore; Surgeon Major T. Pearson; Mr. H. O. and Miss Budden; Major and Mrs. Smith; Col. C. R. Baugh; Mr. E. Garstin; Mr. W. Tobin; Mrs. White; Mr. and Mrs. Kipling; Mr. and Mrs. Glover; Mr. and Mrs. Nickells and 3 children; Col. and Mrs. Thacker; Miss. S. Waddell; Mr. R. R. Carew; Mrs. and 2 Misses Richards; Mrs. Rouse and brother; Mrs. Robson; Mr. C. L. Alexander; Mr. and Mrs. Bremmerman; and Mr. T. Drake.

From Brindisi.—Lady Haines; Mr. and Mrs. Thomas; Mrs. Halifax; Col. and Mrs. Gough; Mr. and Mrs. J. Wilmot; Mrs. Stantes Clarke; Mr. J. B. Lyall; Mr. W. H. Forsyth; Mrs. Banker; Mr. and Mrs. Turner; Mr. Perry; Mr. and Mrs. Wright; Mr. and Mrs. Cruddas; Miss Hesse; Miss Buckingham; Mr. Christien; Mr. Salmond; Mr. Simpson; Mr. Blascheck; and Mr. S. Schmill.

From Suez.—Mr. G. Smidt; Mr. J. Smidt; Mr. J. Millner; and Mr. L. Wornal.

From Aden.—Right Rev. the Lord Bishop of Bombay.

Per Str. *Arabia*, viâ Canal, 21*st:*

From Genoa.—General Marriott and son, Professor Benari, Professor D'Alberty, Mr. and Mrs. Nicholson, Mr. Gauthier, Mr. Camillo, Mr. Guisabe, Mr. Hansenwandel, Mr. Waldier, Mr. Leir, Mr. and Mrs. Felmann and children, Mr. Raolo Pavolupoli, Mr. Benaw, and Mr. Caitan Baptist and 2 children.

Per Str. *Nebraska*, viâ Canal:

From London.—Mr. and Mrs. Sturt, Captain and Mrs. Boswell, Captain and Mrs. Firth, Mr. and Mrs. Kirkham and 3 children, Miss Mary Holdrow, Mr. W. Chambers, Mr. G. Woodruff, Mr. F. White, Lieut.-Col. and Mrs. Hill and 2 children, Rev. G. V. S. Taylor, Mr. and Mrs. Montgomery, Mr. and Mrs. Sargon, Mrs. Stuart, Mrs. Gorden, Mr. A. Rothwell, Mr. and Mrs. Davies, Mr. E. Ashe, Mr. E. Richardson, Mr. J. Antrim, Mr. and Mrs. Doyle, and Miss Cox.

DOMESTIC OCCURRENCES.

MARRIAGES.

BARRY—WADDELL—Dec. 19th, at the residence of E. R. Butler, Esq., M.D., Malabar Hill, Bombay, by the Rev. J. Paton, M.A., A. Barry, M.D., H. M.'s 2nd Bombay Light Cavalry, to Susan, daughter of M. Waddell, Esq., of Meadow-Bank, Polmont, Stirlingshire, N.B.

HENESEY—BUCKINGHAM—Dec. 20th, at St. Peter's Church, Mazagon, by the Rev. W. Harpur, Mr. R. Henesey, of the Byculla Iron Works, to Henrietta, daughter of Mr. J. Buckingham, Uxbridge.

DEATH.

McDANIEL—Dec. 17th, at Upper Colaba, Mary Ann, the wife of Mr. Peter McDaniel, aged 56 years 5 months and 5 days.

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